

sistent and as wide as the reign of day. But it is not so. The empire of darkness is circumscribed: It is but the lengthened shadow of our own dwelling. Beyond, and all around is always the light. The empire of Glory is as wide as the universe and as enduring as the eternities. "Light is sown for the righteous, and gladness for the upright in heart."

## Brief Notes

There are some people who must grow better by growing smaller.

The time when help counts for most is the time when help is most needed.

Your kindly feeling of sympathy for your neighbor who is in trouble will not help him if allowed to pass without expression in practical helpfulness.

Winona Assembly authorities have forbidden the use of cigarettes on the grounds. Now let the cob-pipe and cigar abomination be stopped also.

It is said that on the continent of Europe a gay dress is deemed utterly out of place in church. In going to the house of God, simplicity, absolute simplicity, is the rule. Here is a lesson America could learn from Europe with much advantage. Is it not a fact that many people go to church to make a show of their gay dress? This is all wrong. Certain it is that the worship of grown people, as well as that of the children, would be greatly helped if everybody would observe this rule of simplicity in dress for both church and Sabbath school.

A Sunday-school worker, who has been unusually successful in getting the girls in her class to settle down into true, careful students of the word, reports the following line of action: She gets them actively at work repairing old clothes, so that they may be made the means of helping poor children to attend. Her girls are children of the wealthy, and many of them, from force of circumstances, of a trifling turn of mind. They get interested in this kind of work, however, so that "the better soul that slumbers" is awakened within them, and thus they become elements of strength not only in the class, but in the school, and soon in the church also, as well as in the family at home. This is certainly a practical idea, and one the development of which will accomplish much good. When people are made helpful to others they always become interested.

The Sultan of Turkey has failed to pay the indemnity to the U. S. which he agreed to pay on the 3rd of Aug., for the destruction of American missions. He doubtless is trying to baffle us as he has the other nations to whom he is indebted. Thru natural growth we have come into touch with the eastern world in many points but at no point is the spirit of western discipline more needed than in the realm of the "unspeakable Turk." The administration should be firm there.

There is an organized movement against spiritualism in Germany. There are said to be 600 mediums in that country, most of them deformed physically in some way, and 60,000 followers. Yet the German nation has been the most materialistic in its thinking. Extremes go together. The condition here and elsewhere reveals how many people there are who are ready to be deceived by any fad which promises more liberty for sensuality. Spiritualism in this country has grown to great proportions and has born fruit in many evils. Yet it is only one of the popular delusions which will have their day and perish while some new craze comes to power.

Many peddlers are being arrested in Chicago for selling their goods without license. The law is vigorously enforced on the poor vendors of fruit

but the vile traffickers in liquor are allowed to violate the law with impunity. This is not because the people want it that way but because they are too lazy to exert themselves to prevent it. A little exercise of moral courage at the next election can materially change conditions.

A woman at Muncie, Ind., has become insane thru the grieving over the death of a child. It is a serious thing to touch adversely upon a mother's love, but one cannot help wondering if extreme demonstrations of grief are not often mixed with selfishness. Occasionally the signs of mourning will be worn long after the burial of the departed. The bereaved doubtless finds comfort in the constant reminder of grief, but to others with troubles of their own the question arises, "If this mourner has the Christian's hope where is the occasion for this continued display of grief? What if all who are bereaved should be equally ostentatious?" Is it for effect that others may say "How devoted this one is!" They do not say it. What they do say is, "A sensible person will show faith and cheer up." The world needs sunshine and not wailing. We live in the present not in the past. It is human to weep in bereavement but it is not Christian either to weep hopelessly or make needless show of grief.

And now reports come and are confirmed that Russian soldiers are perpetrating awful barbarities upon the Chinese, killing aged people, outraging women and tossing up babies on bayonets and committing other fiendish acts. China is bad enough it is true, but China has not had the light of the gospel as other nations have had and it is little wonder that the more ignorant part of the populace should become fanatical in their hatred of foreigners. The butchery by some of the allies may be for the purpose of terrorizing the Chinese but it nevertheless is a sad commentary on the demoralizing effect of a life of war and bloodshed. God grant that our country may be spared from needless war.

Some astronomers tell us that the extremely hot weather which has been so universal and protracted this summer is caused by the sun-spots which are larger and more numerous than ever before. It is an established fact that celestial conditions have a great influence upon conditions terrestrial. Atmospheric conditions in turn affect human activity. Along with drouths and storms go pestilences and famines, and along with these go revolutions and wars and an increase of crime. There is some truth in the belief that great historical crises have been marked by unusual astronomical conditions.

The Crow Indians have contracted to build a rail-road and also to supply the neighboring Cheyenes with flour. At last after centuries of contact with the whites this race is learning to work. The Crows are an exceptional tribe but their example will slowly be followed by others. The effect of generations upon generations of ancestral blood cannot be overcome in one age. Christianity has been a powerful factor in working a change but even Christianity only changes the direction of movement and does not effect a complete and instantaneous change of physical nature.

## Information Bureau

1. Does the language in Mal. 3:8-12 concerning tithes apply to the N. T. dispensation?

In so far as the tithe was a part of the ceremonial law the provisions concerning it are not binding. There were three sorts of tithes: 1. For the support of the Levites, Num. 28:26, 27, etc. 2. For feasts and sacrifices, Deut. 14:22-24, etc. 3. For the poor, Deut. 14:28, 29. The language in Mal. 3:8-12 applies to tithes in general and so includes all of them. It cannot therefore be applied literally now. There is however a principle back of the language which does apply. Just as the detailed rules concerning the Sabbaths of the O. T. were done away without doing away with the necessity of observing one day in seven for rest and

worship, so the various tithes were done away without doing away with the principle of giving back of them. The tithe, as the true Sabbath, existed before Moses. (Gen. 14:20; Heb. 7:1-10; Gen. 28:20-22.) He gave it a national significance. (Lev. 27:30.) The early Christians long retained the tithe among other Jewish customs. Paul intimates its continuance as a principle but not as a law. I Cor. 9:13, 14; 16:2. Jesus gives us its true significance by putting giving upon the high and true plane of the consecration (i. e., the best use) of all that one has. Luke 14:33.

2. To whom does the prophet Malachi refer in ch. 3:1, when he says "And the messenger of the covenant?" (R. V.)

The O. T. prophets had nothing to say concerning "the place prepared for you." Instead of "going to heaven" they looked for God himself to come and dwell on earth. (Ezek. 43:7; Jer. 31:33; 32:38.) When the mass of the people were backslidden and captivity followed as punishment, the prophets began to speak of "the remnant" which should be faithful and inherit the promises. (Isa. 1:9; 7:3; Jer. 15:11; Zeph. 2:9; 3:13; Rom. 9:27; 11:5, etc.)

Gradually the suffering of this faithful remnant brought the conception of the "suffering servant" thru whose vicarious suffering salvation would come and the kingdom be established. Isa. 41:8, 9; 45:4; 52:13, 53; 65:8; Zech. 3:8. This Messiah was to inaugurate the new age with the new Jerusalem coming down with all its glories. Isa. 2:2, 3; Rev. 3:12; 21:2, 10, etc., with the apocryphal writings, Ps. of Sol. 17:25, 33; Enoch 53:6; 4 Ezra 7:26; Sybilline Oracles 3:371-380, etc. He was the "messenger of the covenant" who was to be heralded by another messenger sent to prepare the way. Jesus first taught the true nature of the Messiah and then accepted the title while he named John the Baptist as the heralding Elijah. The "and" of the revised version does not change the meaning of the passage, as it is simply a more literal rendering of the Hebrew parallelism. It was very common to repeat a statement in a different form for the sake of emphasis. See Matt. 21:5 which does not imply that Jesus rode two animals.

3. Does James 5:14 refer to the healing of our bodily ailments—diseases? If so on what ground shall we associate medicines with anointing? What is the position of the Brethren church on the above?

Manifestly yes, and commentators so interpret the passage.

Medicine is associated with oil on the ground that oil was the common remedy of the day while medical science has now advanced to the discovery of many other efficacious means. Jesus in no way interfered with science or secular knowledge. He taught moral truth. Logically too, it is claimed that since the prayer "Give us this day our daily bread" does not preclude the use of the natural means of livelihood nor in anything contradict the other command, "If any man will not work neither shall he eat," so the prayer of faith for healing does not preclude the use of natural means. The improved medicines of today occupy the same relation to oil as the self-binder, etc., occupy to the crude implements of Jesus' day. Faith is a powerful factor and every patient should be inspired to peace and hope and patience thru it, but faith should not tempt God by asking him to act in unusual ways or to repeat "signs" which were given as proofs of his sanction of the new gospel preached by Jesus and the apostles. (Mt. 4:7; John 2:23; Acts 2:22; I Cor. 12:10; Heb. 2:4, etc.) Even in the apostolic days other remedies than oil were used. (John 9:6; Lk. 10:34; 1 Tim. 5:23) and the use of a physician was tacitly endorsed. (Mt. 9:12.)

The position of the Brethren church on this is a matter of individual opinion and this differs. The anointing with oil is taught and practiced by the ministry but with few exceptions the use of medicine is also endorsed.